

*Seaton*



*Seaton*



W. A. White  
Jan 17. 1913

Henry Huth Esq.

With the best Compliments  
of J. O. Phillips  
7 Feb. 1876.

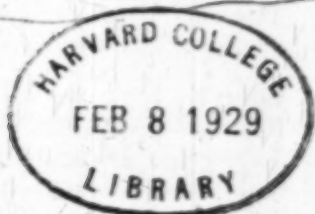
An unique ed. of this  
very curious little book.

See Hazlitt, in v. Sarges.

A much later ed. fetched  
10.0 at Sotheby's  
in May, 1856. ~~See also~~

~~The first & unique copy of~~  
~~this book, the school~~

~~of good manners~~



H5076.09x

From the Library of  
William Augustus White  
From his Family and Friends

8

109



*William Halliwell*  
Schoole of good

MANNERS:

*His* OR, *Book*

A new Schoole of Vertue.

Teaching Children and Youth how  
they ought to behaue them-  
selues in all companies.

Also the manner of seruing and  
taking vp a Table:

With diuers godly Prayers for Mor-  
nings and Euenings; and certaine  
new Graces: very necessarie  
to be vsed both of old  
and young.

*Newly corrected and augmented,*  
*By W. F.*

Imprinted, at London by *W. W.* for  
*William Iones* and are to be sold at  
his house at the signe of the Gunne  
neare Holborne Conduitt.

1609.

# The Contents.

- 1 An Admonition of your ducty towards  
God.
- 2 Of gesture or behaiour.
- 3 Of decencie in Apparrell.
- 4 Of behaiour at Church.
- 5 Of manners at Schoole.
- 6 Of manners at Table.
- 7 Of behaiour in the Chamber.
- 8 Of manners at play.
- 9 Prayers for Mornings and Euenings.
- 10 Graces before and after meate.



To the vertuous and towardly young  
Gentleman, Maister *Edward Harington*,  
Sonne and Heire to the worshipfull

M. James Harington of Ridlington  
in Rutland, Esquire.



Not without iust cause (in  
my iudgment) did that  
renowned Law-giuer of  
the *Lacedemonians*, among  
other things ordeine, that  
all Parentes shoulde not  
only frequent the publike banquets them-  
seiuēs, but should alwaies bring with them  
their childrē thither, that there they might  
the better learne to obserue what fashions,  
manners, and vsage were best be seeming,  
and holden most praise worthy, where the  
reuerent account of the presence of their  
betters, might be as a bridle to hold them  
within the boundes of modestie: and the  
beholding of the glorious rewards of such  
as deserued well, and the open contempt,  
reproches and shame, with the sharpe pu-  
nishment of dissolut & euill disposed chil-  
dren, might terrifie them from vice, and

animate them to labour greedily to be holden vertuous. If the like assemblies were now holden among Christians, where children with mirth might learne good manners; and together with the refreshing of their bodyes, might learne with quicke and wise sayings, to exercise their wits as well as their members, with actiue feates, I thinke it would prooue to youth a way very profitable: For, *Example*, I hold to be the most forcible Schoole-mistris that can be, touching manners. Now hauing of late happened vpon a little Booke in French, concerning Childrens manners. I hauing more leysure then I well liked, thought good to expell my languishing idlenes, by translating, and (in places needfull) correcting, this Treatise, which I have intituled an A. B. C. or, the first Schoole of good manners. Much more sufficiently (I confesse) this argument deserueth to be handled: but al good & vertuous maniners be as most louing sisters: who so is daily cōuersant with some of them, cannot long be vnacquainted with the residue. And that child that will lay fast hold on *Diligent observation*, and be ruled thereby as by his *Pædagogus*, he shall attaine in good time, to the knowledge & vse of all good manners.

This

This Treatise (good maister *Edward*) I  
haue dedicated to you, not as though you  
needed any such instructions: for I am as-  
sured that you know and dayly practise,  
mo & better then here are prescribed. But  
for that I esteeme you already a patterne  
of vertuous good manners in the view of  
many other, I haue thought good, to make  
you a Patrone of this little Schoole, where  
the rude and ignorant may (if they will)  
learne some forme of fashions, by reading  
and practising that here is proposed.

Now the Lord, the Authour and foun-  
taine of al goodnes, vouchsafe so to powre  
his graces vpon you, that you may profite  
and prosper in all your vertuous indeuors,  
and so apply your selfe in husbanding this  
spring time of your Adolescencie, as when  
you are growne to a perfect man, you may  
gloriously reape the happy haruest of  
your labours, to your owne good, and the  
comfort of all your friendes.

Your wel-willer,

*William Fiston.*

A 3.

To





**T**O manly state, and happy life,  
O Child that wouldst attaine:  
Marke well my precepts, practise them,  
So mayst thou credite gaine.  
Small bootes to be of Gentle blood,  
or lea<sup>r</sup>ned for to bee,  
Vnlesse good manners decke thy minde,  
and Vertue shines in thee.  
Good Manners make the man,  
and gentle, gentleth more:  
The feare of God, and vertuous life,  
excelleth Riches store.



# A Schoole of Good Manners for Children and Youth.

## 1 An Admonition of your ductie towards God.



The feare of the Lord, is the beginning of Wisedome, sayd Salomon the wise, most truely: wherefore he iudged those to be already in a great forwardnes to knowledge, and right vnderstanding, that seeke diligently to learne how they may walke rightly in the feare of God: for that feare doth not terrifie, but teach: it withholdeth not from weale, but forewarneth how to flie frō euill: yea, it is a Nurse that nutureth, but therewith giueth most holeesome nourishment. Let Childzen therefore first and principally, learne to walke in this feare: and let them know that the first poynt of good manners, is to shew most dutifulnes vnto him, who is most of Maiesty, Honour, and Worthinesse; and to whom for benefites receiued they are most bound. Consider then (O child) that in regard of Honor and Maiestie, all Nobles, Princes and greatest Emperours, are but inferiour vnderlings in comparison of God Almighty, holding their States but during

*A Schoole of good Manners.*

his pleasure: yea, in respect of his excellency, they are but as the shadow of a man is, in respect of the man himselfe: and all the pompe and glory that thou canst see in this world, is but as a thing of naught, in comparison of Gods perfect true honour & eternall glory in heauen: whereof thou shalt be partaker in the life to come, if (walking in his feare) thou indeauourest to do well.

If thou also consider, how infinitely thou art bound vnto God Almighty for benefits receiued, thou shalt haue iust cause to desire, that thy whole life might be nothing els but a continuall praying & glorifying of Gods name. For what good thing hast thou, or euer hadst thou, which thou hast not freely receiued of his bounteous liberalitie? Nay what good thing could be wished, whereof he hath not most graciously made thee partaker? Hee hath not onely made thee a liuing creature, whereas thou hadst no being, but hath made thee a reasonable and euerliuing soule: euen a Semblance or Image of his owne excellent Majesty, a partaker of reason and diuine knowledge in heauenly thinges, with the Angels. He hath also ordained thee (if thou walke in his feare) to be an heire of his euerlasting kingdome, and a fellow heire  
with



*A Schoole of good Manners.*

with his owne Sonne Christ Iesus: where shall be ioy without ceassing, true glozy neuer fayling, plentie without wanting; and all happinesse without harine, for euermore. God hath also sent his Sonne Iesus Christ to redeeme thee, by his merits & sufferings; he hath accepted him as a Sacrifice for thy sinnes, and for all those that shall be saued, whereas otherwise thou wast accursed, and like to haue been damned for euer. This did hee of meeke mercy and loue: wherefore thou art most bound to feare and loue him.

God hath also giuen thee the comfortable vse and enioying of his holy spirit, if by earnest & faythfull prayer thou craue the same: That spirit regenerateth thee, and yeeldeth thee alwayes present comforts against all feares, safetie against dangers, strength against assaults; warranteth thee harmelesse against all thy wauering doubtles: and is to thee a sure Bulwarke of defence, against all the sleights of Satan, the malice of enemies, and whatsoeuer might hurt or trouble thee. Seeke diligently then for the ayde of this holy spirit, by dayly fearing and obeying God.

If thou wouldst weigh thy dutie toward God, by consideration of the outward benefits

*A Schoole of good Manners.*

8  
sites that thou receiuest of him in this life. I  
say it againe, what hast thou or euer hadst  
thou, but thou recieuest the same of Gods  
free benefite: He conioyned thy Parents to-  
gether in wedlocke, & afterward gaue them  
both will and power to beget and conceiue  
thee: that done, he powred into thee a liuing  
and reasonable soule, hee formed thee into a  
right shape, & nourished thee miraculously,  
euen in thy mothers wombe. He gaue vnto  
thy Parents after thy birth, a tender louing  
care ouer thee, to cheerish thee in thy helpe-  
lesse infancie: he hath giuen and still giueth  
vnto things growing from the earth, ver-  
tue and power to nourish and sustaine thee.  
Hee maketh thy hands and diuers parts of  
thee delighted with feeling, thy Mouth with  
tasting, thy Nose with smelling, thine Eyes  
with seeing, and thine Eares with hearing.  
Thy Heart also hee maketh full of ioy and  
gladnesse: and that (which passeth all the re-  
sidue) he giueth vnto thy soule (if thou walke  
in his feare) a taste in this life of the endlesse  
and vnspokeable ioyes of Heauen. Consi-  
der with the aforesaid benefites, how he hath  
relieued thee from time to time, and made  
thee grow stronger and stronger, and wiser  
and wiser: and still assureth thee (thorough  
hope

*A Schoole of good Manners.*

hope) that he will daily more and more multiply his graces in thee, if thou endeuor to do his will.

If then thou meditate well on Gods wonderfull wisdom and power, shewed in his benefites bestowed vpon thee, thou shalt finde thy selfe (as it were) a little beautifull world of Gods glorious workmanship. To **G D D** therefore to whom thou art most bound. Nay, to whom thou owest thy selfe, and all that thou hast, yeelde all dutie, studying to liue according to his lawes so as thou mayest please him: that is best manners.

But for asmuch as thou must learne in euery particular action how to liue Godly partly by hearkening to good instructions of Parents and Teachers, partly by hearing reading, and meditating on Gods word, and chiefly by the inspiration and direction of Gods holy spirit, which must dayly bee craved for, by earnest prayer: all which cannot be sufficiently handled in this short Treatise, I will now hasten to my purposed instruction touching thy manners and behaviour among men.

Understand therefore (**O** Childe) that by reason of originall sin corrupting thy nature, thou art but as an untilld peece of ground,  
apt

*A Schoole of good Manners.*

apt to bring forth nothing that is good. Dayly experience sheweth thee, how the Earth yeeldeth it selfe a most bountifull and kind Mother, in bringing forth Brambles & vnprofitable weedes, nourishing the same most liberally: but Corne & Hearbs, best for mens vse & necessitie, it hardly releueth and nourisheth, after much painefull plowing or digging, diligent and carefull sowing, setting or planting, and continuall weeding, shewing it selfe vnto them an vnkind & cruel stepmother. Euen so, thy corrupt nature, most plentifully bringeth forth, & willingly nourisheth & cockereth in thee, all vices and euill manners: but vertuous and right commendable manners, it hardly admitteth to be planted in thee, and practised of thee, after much carefull tilling and digging by by the rootes, of the weedes of wickednes & ill behaviour: and the diligent sowing, setting, and planting, of ciuill and good behaviour, endeouored by the tender Parents, and vigilant Teachers.

Let then, thy industrious diligence con-  
curre with the sage instructions of thy Teachers: and knowing thy selfe to be ignorant of many things which they know, to be ready to heare, and diligent to practise, what  
good



*A Schoole of good Manners.*

good they shall propose: so shall their documents doe thee good, and thou shalt be delighted in that which is good and seemely, forsaking filthy, rude, and corrupt manners and fashions.

The chiefest cause that hindereth many children from the practise of good manners is, for that they esteeme themselves to know sufficiently how to behaue themselves, when as in deed they know not at all, or at least regard not to obserue that which for their tender peeres is comely, or to flie that which in them is most vnseemely in any point. But reiecting such head-strong carelesnesse, suspend thou thine owne iudgement, & submit thy selfe dutifullly to the good direction of thy discreet aduised gouernours, and skilfull learned Teachers: and still be sure to eschue (with all diligence) whatsoeuer thou shalt be admonished to be ill becoming thee, or hearest or seest to be noted vnseemely in other.

And see thou marke heedfully, and imitate rightly, all good manners taught thee, or whatsoeuer behauiour praise-worthy that thou shalt see in an other. Beware therefore of vngodly and ill mannered children, howe thou accompanie thy life with them: but with the vertuous and well nurtured let thy fellow=

*A Schoole of good Manners.*

fellowshippe : for of a vertuous and industrious yong age, cometh an honourable, or at least a commendable old age. But now to our purpose.

2 Of gesture and behauour.



The tongue is called the Interpreter of the minde; and the behauour may be rightly tearmed the true Image of a man: for by his manners are liuely represented the habite of the minde, and disposition of man. And according to the behauour, so is the partie iudged of: and by the same he getteth either credite or discredite. Learne thou then in child-hood so to behaue thy selfe, as with the best thou mayst win praise. Which manners although they cannot be so largely taught by preceptes in each particular, as by industrious practise of him that will bee diligent to obserue, they may be learned perfectly: yet for the instruction of those that haue willing mindes to learne, and small meanes to attaine, I haue thought good to set down these few Rules to be followed.

In

*A schoole*  
*A Schoole of good Manners.*

233

In meeting with any person that is thy better (as thou art to esteeme all thine Elders thy betters,) see thou giue him the way: and putting off thy Hatte, vse a reuerent shew in countenance or manner of greeting to him. And if he be some man of authoritie, a Minister of Gods worde, any of thy Parents, thine Uncle or Aunt, or thy Schoolemaister, looke that thou bowe also thy right Knee somewhat in thy saluting of them.

Let it bee farre from thee to reason thus: What should I shew dutie or reuerence to one that I know not, or to him that neuer did, nor is like to doe me any good. For God (by Salomon) commandeth thee to rise vp and make obeysaunce before thine Elders. Age is honorable, and commanded of God to be honored: nay, it is a signe of Gods great lasting fauour, and of euerlasting life in Heauen. To despise it, is then to despise Gods fauourable mercy and louing kindnes toward thy selfe and others.

God by S. Paul commandeth also, that double honour be giuen to the Ministers of his word. And as for those in authoritie, as Princes, and all Magistrates, &c. S. Paul saith plainely, that to despise them, is to despise

*A Schoole of good Manners.*

pise Gods ordinance: he spaking of heathen and vchristian Princes and Magistrates. How much duetie then owe wee to those Princes & Magistrates that indeauour to shew themselves the faithful Lieutenants of God on earth, commaunding and ruling according to Gods owne will, and seeking our good both of soule and body.

The nearest duetie that thou in thy childhood owest priuately next vnto God, is to thy Parents, which are the instrumentall causes of thy beeing: without them thou hadst neuer been begotten nor borne: without their tender loue and carefull prouiding for thee, thou hadst neuer been relieved nor fostered in thy infancie, when thou wast of thy selfe quite helpelesse: they still prouide thee all necessaries, & laboure to maintaine thee, and bring thee vp in learning, & knowledge of good artes, that thou mayst be able hereafter to liue in credite as a man among men. Which benefites receiued of thy Parents, thou canst neuer be able in any sort to recompence them.

Bee thou diligent to please, and ready to be ruled by them of whom thou hast thy beeing & all thou hast, and whom God hath made so able and willing to bring forth, to helpe



*A Schoole of good Manners.*

helpe and doe thee good : and whose kind-  
nesse so farre exceedeth all that thou canst  
deserue.

Next to thy Parentes, thou art nearely  
bound in duetie to thy Schole-masters and  
teachers, who are as spirituall parents, to  
beget and bring forth in thee vertues, and  
all godlines: and who indueoz to nourish thee,  
and to make thee grow up stronger & stron-  
ger in knowledge, learning, and wisdom, e,  
vntill thou become a perfect man.

A certaine duetie & reuerence, saint Paul  
also willethe to be vsed to equals : thou then  
beeing a Child, must be carefull to vse good  
behaviour in manners and curtesie euen to-  
wards thy Equals and Companions. And  
know, that he that sheweth himselfe most  
curteous and well mannered among his E-  
quals, is so farre from sustayning any dis-  
credite thereby, that he getteth thereby the  
good-will and commendations of all his fa-  
milliars.

In speaking to thy Superiours vse not ma-  
nie words : and let those wordes thou speak-  
est be vttered with reuerence, both of speech  
and countenance. When thou speakest to  
thyne Equals, let thy countenaunce be amia-  
ble, and thy speech familiar and friendly.

B.

Shame

*A Schoole of good Manners.*

Shamefastnesse is a Vertue bebecoming a Child, so as it be moderate: for, as to be brazen-faced and shamelesse, is a vice: so, to be ouer bashfull and ashamed to shew his face, is a fault also.

If any Honorable man, or one of great account offer to take thee by the hande, before thou deliuer him thy hand, kisse lightly the forefinger of thy right hand, then deliuering him thy Hand, bow modestly first thy right Knee, after thy left, and humbly bow thy bodie withall: and alwayes when he speaketh to thee, or thou art about to answer him, bow thy right knee once modestly. If hee continue talking with thee, looke thou still modestly on him, not moouing thine eyes much: but beware thou stare not too much in his face, for that were a shamelesse & most vnmannery part. Neither let thy lookes be too much hanging downe, for that were peeuish, and a signe of one hauing a guiltie conscience.

To looke askew, with thine Eyes cast aside, were a signe of one imagining some mischief.

To trosse thy sight, or turne thy Face this way and that way, were a signe of a Foolish and vnconstant minde.

*A Schoole of good Manners.*

It is also a foule and vnseemely thing for thee to make Faces, in wything thy Usage into diuers formes: or, to rub one while thy Nose, another while thy Forehead: or, one while to lift vp thine Eye browes, another while to pul them down too much, or to patter with thy Lips: or, one while to thrust out thy Mouth too much, another while to pull it in ouer much, or to shake thy Head, or to cough, vnlesse thou be thereto inforced: or to spit oft, or to scratch thy head, or picke thine eares, or to blow thy Nose, or to smooth thy face with thine hand, as if thou wouldest wipe away shamefastnesse from thee: to be picking or rubbing thy Neck, as if thou wert lowlye: or to cling in thy Shoulders, as some Italians vse: All these are euill.

In standing thus before thy betters, hold thy Hat in thy left hand, with both thy hands mannerly before thee: for to hold thy Hat or Booke vnder thine arme-pit in standing so, were clownish.

As thou art thus standing in talke, thou mayst not wincke with thine eyes, nodd at any body, nor turne away thy head.

It were an ill fauoured thing, that standing to play with thine Armes, to vse Apish toyes with thy fingers: or, to be short, not to

*A Schoole of good Manners.*

seeme for to speake with thy Tongue, but with thy whole body.

Let thy voyce be gentle and soft, and there- with deliberate, not too quicke nor too slow: nor too high, for that were clownish: nor too low, but as it may be easily understood.

Let not thy speech be too hasty (as I sayd) but let it goe with thy vnderstanding, and be vttered so leasurely, as it may well be vnderstood: for many are so rash in speaking, that they make themselves soone windlesse, and forget halfe of that which they should haue spoken: besides that, it byingeth them to an ill habite of stutting and stammering, which might haue been auoyded, if heedfull deliberation had been vled in their childe- hood,

Now to come to speake, how thou art to vse speech in presence of thy betters. Pythagoras intoynd his scholers to keepe silence for seuen yeeres after they came to him, meaning that he woulde first haue them learne, how and what to speake, before they vled speech. But Isocrates setteth downe two times fitte to speake in: namely, when neede requireth, and, when one speaketh a knowne trueth.

But thou art onely to vse and obserue  
two



*A Schoole of good Manners.*

two times: the one. When thou art asked a question: the other, when thou knowest some thing that thou art sure might auayle the partie with whom thou art, to know the same.

As for relating any matter not asked thee, beware thou do it not to thy betters, vlesse thou know some vrgent and necessa-rie cause, wherefore thou knowest it behooueth him to vnderstand the same: Then in modest & submisse manner, declare the same truely and discretely vnto him.

In speaking to any Honorable or Wor-shipfull person, it is good manners to repeat now and then the Title of his Honour or Worship.

There is no name should bee of greater account, nor more deare, then that of Fa-ther and Mother: nor none more louing and friendly, then the name of Brother and Sister.

If thou be ignorant of the titles or dig-nities of each estate, know that Lordes are Honorable, Knights and chiefe Gentlemen, Worshipfull: and vble to any man which see-meth to be of any good account, this Title, Sir. &c.

It is a most shamefull thing for a childe

*A Schoole of good Manners.*

to be heard sweare either in iest or in earnest,  
A like shame is it for them to utter any word  
of ribaudzie or filthy speech: nay, they must  
not abide to heare any such filthinesse. But  
in many places now adayes (all feare of god,  
and care of modestie set aside) Children euen  
from their infancie, are delighted in these ab-  
ominable euils, which they ought most of  
all thinges to abhorre.

The people of God (the Iewes) had so high  
and reuerende an opinion of the glorious  
Majestie of GOD, that they feared to utter,  
and trembled when they heard pronounced  
that mightie name of God Iehouah, which  
signifieth the Lord of Hostes, but in stead  
thereof, they vsed to say Adoni, that is, The  
Lord. How farre from true godlinesse are  
those then, that dayly vse to sweare, yea, and  
often to forswear by that Blessed name of  
God.

Our Saviour Christ commaundeth those  
that wil be his true schollers, & right Chris-  
tians, not to sweare at all, but that their yea  
should be yea, and their nay nay: meaning  
that among true christians, their dealing and  
words should be so iust, as there should need  
no swearing to the farther confirmations of  
bargaines and promises.

God

*A Schoole of good Manners.*

God hath promised that his curſſe ſhall neuer depart from the houſe of the ſwearer. Flee ſwearing then, if thou deſire to be bleſſed, and not accuſed; eſpecially, ſince ſwearing is the moſt wilfull of all ſinnes: other ſinnes following the frailtie of Nature, but that Sinne commeth onely eyther of a contempt of God, or of a very lewd and wicked cuſtome.

If thou be driuen to name any vncleane or diſhoneſt thing in ſpeech, ble firſt this preamble, ſauing your Honor, ſauing your Worſhip: or to Deane perſons, ſauing your Reuerence.

Beware that thou once name not, much leſſe that thou ſhew any ſecret part of thy body, which Nature willet to be kept hidden and ſecret.

Beware how thou gaineſay any thing ſpoken by the Elders, & if thou heareſt them affirme any thing that thou knoweſt to bee contrary to their ſaying, if thou be driuen to reply vnto their Speeches, deny not flatly their ſpeeches, but curteouſly firſt ſay: with your fauour, Sir I know the matter to ſtand thus, or thus: or, I haue heard Sir, that it is thus, or ſo. May it is very euill, and unſeemely for thee to giue the Lye vnto

*A Schoole of good Manners.*

thine equals or fellowes,

A well mannered Child will neuer quarrell nor babbie with any : but will rather, either put vp wrong, or commit the matter to arbitrement.

Thou must not boast nor extoll thy selfe aboue other, thou must not finde fault with the doinges of another. Bee not hastie to re- prooue other. Tattle not abroad whatsoeuer thou hearest. Backbite no body. Disdainz not another for whatsoeuer infirmitie or vncomelines Nature affordeth him, knowing that God could also haue made thee more ugly then a Toad : but thanke God for shap- ping thee aright in all parts, and comely to see to, whereas he hath made diuers ill fa- uoured, lame, blinde, &c.

To interrupt any body while he is speak- ing, and bzeake off his tale, is an vnmanner- ly part.

Be not angrie, nor quarrelling with any body: vse gentlenesse and friendly behauiour to euery body : But make choyse of such for thy nearest familiars, to bee conuersant withall, as thou findest to bee most vertuous and well mannered.

Say nothing to any body, that thou woul- dest not haue knowne abroad to all: for it be- commeth



*A Schoole of good Manners.*

commeth not children to be talkers or med-  
lers in any thing, but those things that con-  
cerne their learning or profiting in goodnes.

It is a folly for thee, to looke to haue kept  
that secret by telling it another, which thou  
couldest not keepe secret thy selfe.

The surest way for thee to eschue blame  
and reproach is, that thou neuer doe nor say  
any thing whereof thou mayst bee iustly a-  
shamed, or haue cause to repent.

Be no medler in other mens matters: and  
if thou hast seene or knowne any thing of  
their doings, make as though thou knewest  
nothing.

To looke aside ouer an other mans shoul-  
der, while he is reading his Letters, is an  
vnmannerly part.

If a man open his Coffer or Deske while  
thou art by, goe aside: for it is no good man-  
ners for thee to looke therein; much more vn-  
seemly it is for thee to handle any thing that  
is therein.

If any man neere thee enter into any secret  
talke, get thee aside, and intermeddle not thy  
self with their speach, vnlesse thou be called.

The manners (as I sayd before) are liuely  
representations of the dispositions of the  
minde, and those do shyne principally in the  
good

*A Schoole of good Manners.*

good order of the visage, let therefore thine Eyes be modestly, yet pleasantly disposed: shamefast and stedfast, and also peaceable: not too much lifted vp, or disdainfully cast aside, for that were a signe of Pride & crueltie: not wauering, and affraide to looke vp: for that betokeneth follie and want of witt: not beamishly hanging downe, for that betokeneth sullenesse: not with an eager sullen shew, for that betokeneth one practising some treason: not too open staring, for that sheweth a Blokhead and shamelesse Foole: not twinkeling, for that betokeneth cowardise and inconstancie: not looking Wildly, for that is like madd folke, and men amazed: not sharpely, as if thou were angrie: not becke-ning and as it were speaking to the partie with thy looke, for that were want of shamefastnesse: but let thy looke be so ordered, as thereby may thy minde appeare to be quiet, settled, amiable, and curteous, with all reuerence: And surely not without cause did the auncient Philosophers cal the eyes, the seate of the Soule.

Paintinges made in old time, doe shew that in times past, it was counted especiall good manners, for to looke with the Eyes halfe shut, as among some Spaniards it seemeth

*A Schoole of good Manners.*

meth yet to be esteemed comely to looke with the eyes somewhat wrynckling. Also we find it by the sayd paintinges, to haue been esteemed a valorous and manly part, to goe somewhat backe, and to close thy lips: But that which is comely by Nature, will be accounted faire and seemely among all people: yet in these matters we must sometimes doe as the Fish doth, which changeth the cullour according to the thing that it meeteth.

There are certaine countenances of eyes, which Nature hath given to one after one sort, to another after another fashion: the ordering of which cannot in euery poynt, be sufficiently handled in precepts: but this I say, that Cuill and Uncomely Behaviours, doe spoyle not onely the fashion of the countenance, but also of the Body: whereas contrarywise, well ordered and seemely behaviours, make that which is comely by nature, to be most well besecming & commendable: and whereas is any uncomelnesse or imperfection of Nature, it taketh away, or at least, maketh to seeme lesse the blemish thereof.

It is vnseemely to looke vpon any Man holding one of thy eyes shut, as if thou were shooting in a Gunne.

Let

*A Schoole of good Manners.*

Let thine ey-browes stand also stretched right forth, not rimples together by being turned back againe, which betokeneth fiercenes: not staring vp on high, which is signe of pride: not hanging downe ouer thy eyes, which is a signe of one meditating mischief.

Let thy forehead be merry and plaine, shewing chearefulnesse, & a resolute quiet mind, not wrinkled and turned vp againe like an Old man: not going vp and downe, like a Hedge-hag: not casting thy forehead a crosse like a Bull.

Let not thy Nose be snottie, for that is a most filthy and loathsome thing to beholde: neither mayst thou wipe the same vpon thy Hat, Cap, Cloathes, hand, or sleeue: for that is too flouently, neither mayst thou blow thy Nose with thy hand, and straight way wipe thy hand vpon thy Cloathes: but blow thy Nose on thy Napkin, turning thy head aside from the company: if thou want a Napkin, goe into a corner, and blowing thy nose with thy forefinger and thumbe, tread out quickly that which fell from thee.

To snuffle or make a rutling in the Nose is filthy: to speake also in the nose is vnseemly and ridiculous.

To blow thy Nose very lowd is vnman-  
nerly



*A Schoole of good Manners.*

nerly.

If thou be driuen to neede in company, it is manners for thee to turne a litle a side, and afterward to put off thy hat, & to thanke them that haue bid, God blesse thee: But let the violence of thy needling be first past, for needling and pawning do take away the sense of thine eares vtterly. It is holden also for good manners, after thy needling to put off thy hat, and to say, with your leaue.

When thou art driuen to pawne, goe aside, or els, if thou canst not, put thy hand before thy Mouth.

It is good manners to salute another when he needeth, saying, Christ helpe you.

When as thine Elders or Betters shall salute any Man that needeth, it is manners for thee to put off thy hat.

To strayne thy selfe for to make much noyle in needling, or to neede oftner then necessitie forceth, is vnmannerly. Neither take I it healthie for to restraine thy selfe from needling, when thou art moued violently thereto: and health is commonly to be preferred before too nice mannerliness.

Let thy cheekes be dyed with naturall shamefastnesse, and not with painting. To blush when thou art repproued, or charged with

*A Schoole of good Manners.*

with euill (though vnderferued of thee) is is a signe of grace and good manners. Beware thou shew not too bold a face: and take like heed, that thou be not too bashfull.

Take heed thou powt not out thy mouth, for that is ill fauoured and beastly. Neither make a pohing with thy mouth in company, as men doe passing by some stinking place.

To laugh at euery thing, betokeneth a Foole: neither mayst thou laugh a loude at any thing: nor stirre and shake thy body in laughing in a case of great laughter: thou must smile and shew amodest ioyfulnesse: But beware thou laugh not at any rybawdy or filthy knauerie, nor once smile therat. Too earnest and violent laughter, is seemely for no age, but most vnseemely for chyldren.

Some laugh so vnreasonably, that therewith they set out their Teeth like grinning Dogges, make wry mouthes, and disfigure their faces. But flie thou such dissolute and vmannerly fashions.

These are words of Fooles to say, I was like to bepisse my selfe with laughing: I had almost burst with laughing: I was like to haue dyed with laughing: or, I had almost sounded with laughing. It so great a cause

of

*A Schoole of good Manners.*

of laughter be offered, that thou cannot choose but laugh out, thou must hide thy face with a Napkin, or with thy hand. To laugh alone, or without cause, is accounted foolishnesse: yet if at some conceit thou smile to thy selfe, it is more tollerable, if thou canst readily yeeld a sufficient cause therefore.

To mocke any body by blabbozing out the tongue, is the part of wag-halters and lewd bodyes, not of well mannered children.

When thou spittest, turne thy head aside, and beware that thou spittest not vpon any body, nor before any bodyes sight.

If thou hast spit any thing vpon the ground that is foule to be seene, tread it out quickly, least it offend any bodyes sight.

If thou be where thou canst not turne from the company, receiue thy spittle with thy Hand-kerchiefe from thy mouth very closely.

It is a beastly thing to vse spitting often, as some do for a lewd custome, not for need. Some likewise vse still coughing and humming almost at enery word they speake, as if they were still forging a lye that would not frame. All such foule fashions must thou warily eschew.

Some others get a filthy custome in their  
child.

*A Schoole of good Manners.*

childhood, to rospe, & make as though they would breake winde bpwarde still in their talke, & vse the same vntill their age: wherof Clitipho in Terence was repproued by a seruant. But if thou be forced to cough, cough aside: and beware thou cough in no bodys face, neither rospe nor breake winde in any company, as neare as thou can, especially eschew it in talke.

If thou be driuen to vomit, get thee aside out of company, least thou make y<sup>e</sup> stowacks of other to loath thee, and they iudge thee a Glutton or Drunkard.

Keepe thy Teeth cleane by rubbing them, and thy Gummes euery mozning afore thou rise with a linnen cloath, for that is most hol- some. As for powder to make them white, leaue that to nice Maydes. To vse rubbing much with Salt or Alum doth frette the Gummes. And as for washing them with Urine leaue that to the Spaniards.

If there be any thing hanging in thy teeth, get it not out with thy Knife, nor with thy nayles like Cats and Dogs, nor with a napkin, but with the poynt of a Toothpicker, made either of some fine peece of Wood, or of a Quill, or of little Bones taken out of a Capons legge.



*A Schoole of good Manners.*

It is esteemed comely and hollome, to wash the Mouth with faire water once in the morning: but to vse the same oft in a day, is foolish & vnseemely. Of blage of the tongue we will speake in an other place.

It is both a thing clownish & vnholosome to goe vncombede. I speake of kombing for cleanlineſſe, for auoyding Lice & Nittes, &c. not for crisping, curling, and laying out lockes like wanion young women.

To vse to scratch the head in presence of others, is both flouently and euill, and so is it to vse scratching or rubbing thy body. Let not the hayre of thy head hang in thine eyes, nor on thy shoulders.

Shake not much thy head, nor stroute it not too much out with bridling in thy chin: for that is more comely for great Horses then for thee: yet must thou remember to carry thy head vpight in a discreete and modest sort.

Thou must beare thy shoulders euen, with an equall counterpois, not thrusting vp the one, and downe with the other like Antikes, for many childzen practising such apish and vnseemely toyes, make their bodyes grow crooked for euer, and become thereby deformed and ill fashioned in their whole body

*A Schoole of good Manners.*

body beyonde Nature. Some also by crooking out their shoulders, and stooping with their backes, get such a custome in their childhood, as they grow crooked for euer, and cannot by any meanes goe straight againe when they would.

The bodyes of Children are like tender plantes, which may be made to grow straite with heed and propping: But without regard had, those that by Nature are disposed to be most straite, will soone grow crooked, or some wayes deformed.

When thou sittest, let thy knees be neare togeather, and thy feete not farre a sunder. But whether thou sittest or standest, beware thou settest not thy feete too wide at the tooes: for the vse thereof will make thee spay-footed. Neither vse to tread thy shoes awry.

To make a legge, bowing thy knee handsomly vnto thy betters, thou art bound of dutie: but if it be not done orderly, it disgraceth thee. Some vse to bow both knees together, holding their bodyes straight; but that is for women and girls: for a man or boy it is holden (in England) for the best manners, when they make obeysance to their superiours to bow modestly first the right knee, and then the

*A Schoole of good Manners.*

the left. And this obeysance must thou obserue as oft as thou meetest, or talkest with, or receivest any thing at the handes of thine elders and betters.

The Frenchmen vse to bow onely the right knee, with a gentle moouing & bowing of the body.

But if thou be conuersant with strangers, or with thy betters delighted: in the manners of strangers, it will not be amisse, if thou sometime frame thy selfe to vse the manners of them best pleasing.

Let not thy going be either too slowly and drearily, like one that cared not whether he went or not; nor yet too hastie, as if thou were rash & headlong in thy doings: the one is like effeminate persons, the other like mad folke. Neither goe trauersing the way unconstantly, as doth the Switzer Souldiers, who take it a great glory to weare great plumes of feathers in their hats.

Neither goe as though thou didst halfe halt, nor yet nicely tripping with thy feete: the one is like counterfaite roagues, the other like harlots.

To shake with the legges as thou sittest, or to make much stamping and toying with thy feete, is the propertie of a foole. And to

*A Schoole of good Manners.*

Amble to shew a number of apish toyes with thy handes and fingers, is a signe of one not hauing a sound and stable wit.

3. Of decencie in Apparell.

**W**E haue spoken of the Body already, and the ordering of it; Now wee will speake a few wordes of Apparell: for Apparell may be called the Body of the body: and by it, and wearing thereof, may partly be coniectured & iudged what is the nature and qualittie of the minde.

Yet thereof can be no certaine fashion prescribed, in as much as diuersities of Countries, Honors, Dignities, and Riches, make some kind of apparrell well or ill beleeeming one Country or calling, and some other like to another. Againe, times change the fashions in many Countries, whereto somewhat must be peeled: but I would not haue thee follow euery fond and strange deuice.

Be thou content with such Apparrell as thine estate, and the bountie of thy friendes affoordeth, knowing it is not the outward gorgeous apparrell, but the inward vertues of the minde, that maketh one esteemed.

What apparrell soeuer thou hast, see thou  
doe



*A Schoole of good Manners.*

doe not weare it torne or foule, and flouen'y :  
but keepe it cleane and handsome, brushed  
and rubbed : See thy Poyntes be tyed, thy  
Girdle on, thy Hat cleane, thy Shirt-band  
rightly set about thy necke, thy cloathes fitte  
about thy body, thy Stockinges cleane and  
close gartered, and thy Shooes made cleane  
also.

Partly coloured, and too gawdy cloathes,  
are fitter for Fooles and Apes, then for dis-  
crete and wellnurtured folke.

Fine apparrell is to be desired none other-  
wise but for comlineffe, and according to the  
dignitie and riches of thy friendes.

Childzen must not be curious of gay clo-  
thing, but carefull to please thier Parents  
and Teachers, and study to learne vertuous  
Artes.

There are some childzen so flouenly, that  
they wet and perfume the lower partes of  
their Shirtes and Cloathes with Urine :  
Some other that bespot and all to dawbe  
their Breastes and Sleeues filthily with  
dropping of Drinke and Pottage, and so  
foorth : Nay, which is most loathsome, with  
sniueling of their Nose, and driueling of  
their Mouth : but in any wise beware thou  
of this beastlineffe.



*A Schoole of good Manners.*

Others let their clothes hang about them like a Sacke, like such as are all carelesse of credite and cleanness.

If thy friendes haue giuen thee any trim cloathes, goe not thou (when thou wearest them) casting thine eyes still on thy gay cloathes in a foolish iollity and pride, like the Peacoeke, beholding his taylor: neither shew thy cloathes to other, bragging thereof: for so much the more as thou art partaker of worldly commodities, so much the more good manners and modestie it is for thee to shew humilitie.

Let poore folke, and such as haue escaped out of Captiuitie, or any gteat miserie, reioyce for their better estate and deliuerance, (so it be modestly, and with attributing the prayse vnto God :) But for a rich body to glorie insolently in his riches or costly apparel, is esteemed a reproch vnto those that want such plentie, and the ready way to get hatred.

4. Of behauiour at Church,

**W**hen thou comest into the Church, remember that it is the house of God Almighty, consecrated to his seruice, who is the

*A Schoole of good Manners.*

the King of Kings, Lord of Lordes, Father of thy Father and thee, Gouvernour of thy governours & of thee: he giueth all thinges vnto them that giue any thing vnto thee: he giueth that nourishment vnto meate, drinke, and cloathing, which doth nourish thee: he maketh pleasant those thinges that delight thee: all thy reliefe, comfort, and defending from euill, commeth by his mercifull bountie, and inuincible power. And albeit his glozy filleth euery place, his eyes see all thinges in all places, his eares heare all that is sayd or intended, and he vnderstandeth all the thoughts: so as thou can thinke, say, nor do any thing neuer so seacretly, but it is known to him: he therefore is to be prayed vnto, obeyed, reuerenced, and pleased, in al places. Yet the Church is a place appoynted especially for all people to meete, of all sortes & ages, and there(as it were) with one heart and voyce to call vpon Gods name, to prayse him for benefites receiued: for he only giueth all good thinges: To pray for wantes to be relieued, for he hath the storehouse of all plentie, and giueth most bountifullly, and is most liberall to all that saythfully aske to craue his ayde against all perilles: For he is an impregnable bulwarke and

*A Schoole of good Manners.*

fort of defence to all his : And to conclude, all spirituall as well as corporall graces are for al estates to be sought for by earnest prayer in generall, and Gods name is there to be hartily glorified by Psalmes, spirituall Hymnes, and singing prayles. And this ought to be each Sabbath dayes whole in-deauour and worke onely.

When thou art in the Church see thou be not idle, much lesse giuen to play or tattles but let thy whole meditation be on heauenly thinges, lyfting vp (with the Minister and people) deuoutly thy heart by prayer, to him that sitteth in the throne of endlesse Maiestie in heauen for euermore.

When the Minister readeth the worde of God or preacheth, be attentue to marke all that is read and preached, meditating on the same afterward, that thou mayest still carry in minde the effect of that which was spoken, and profit by it : So shalt thou amende thy memorie, grow in knowledge, and learne to liue as becommeth a Christian, if thou wilt obserue what sinne is reprobued in Gods worde, and flie the same ; and marke what vertue is commended, and in-deauourest to practise the same.

*A Schoole of good Manners.*

5. Of Manners at Schoole.

**W**hen thou goest to the Schoole, remember that the Schoole is the very Nurserie of all Vertues, the workhouse of framing thy minde and body to a right fashion: the path-way to knowledge, and the very direct entraunce into a happy and well ordered course of life.

Haue a reuerend opinion of thy Schoole-maisters, esteeming them to be (as they are in deed) spirituall parents, that study and labour continually for thy good, to bring thee from foolishnes to wisdom, from ignorance and error, to knowledge and vnderstanding of the trueth, and to the Science of all good Artes. Be ruled therefore by them, and obedient in all thinges, knowing that they can better iudge what is meet for thee, then thou canst choole for thy selfe.

Be industrious and diligent to learne, not onely all things that the schoolemaister shall teach thee, but all whatsoever thou canst vnderstand to be helpfull and profitable for the furtherance of thy knowledg, or bettering of thy maners. And be ashamed that any of thy equals should either learne faster then thou,



*A Schoole of good Manners.*

or bee better mannered and more vertuous then thou.

Be it far from thee to go vnto the schoole with as ill a will as wicked doers goe vnto the Stockes, or to the Gallowes: Neither account it an intollerable toyle and labour, to apply thy selfe dayly to learning; for learning is but a sport and play to such as haue willing mindes, and therefore in Latine it is called, Ludus literarius. And indeed, how soeuer the corruption of mans nature misliketh of, and strueth against Learning and knowledge, yet knowledge and learning (being rightly applyed) is the food of the soule, the best delight of the minde, and bringeth with it (if it be well sought) the greatest and surest honour and happinesse.

Pray therefore earnestly to God euery morning, that he would suppress in thee all rebellious, stubborne, & carelesse affections: that he would lighten thine vnderstanding, make thy minde willing, diligent, and tractable, ready to conceiue, and able to carry away whatsoeuer shall be taught thee. These thinges if thou craue vnfainedly, God is able to giue, and will readily bestow on thee.

Looke what thou hast once learned, commit to memorie, & forget it neuer, obseruing  
here.



*A Schoole of good Manners.*

herein the rule of the Gymnosophistes, who  
blessed to cause their scholars euery euening for  
to repeate all whatsoeuer they had learned al  
the day, and those that could well repeat, had  
their suppers giuen them, the residue went  
away fasting. If thou so repeat with thy selfe  
euery euening thy dayes exercises, & medi-  
tate thereon, thou shalt finde thy weekly, yea  
& quarterly repetitions, to be easie vnto thee  
and make the better vse of that thou hast lear-  
ned. And looke what thou hast to repeat in  
the morning, looke ouer the same heedfully  
once or twise in the euening before.

In matters of doubt, aske helpe earnestly  
by intreatie or rewards, at the hands of other  
Schollers better learned then thou. And be  
thou most ready and willing to helpe any thy  
equals or inferiours in learning.

Fly all fighting and wrangling with thy  
fellowes: But be curteous, gentle, and low-  
lie among all, both rich and poore.

Take no noyse, nor vse any meane where-  
by thou mayst disturbe thy schoolefellowes:  
much lesse thy Schoolemaister.

Be a paterne of good manners, industry,  
curtesie, and obeying thy Maister vnto all in  
the Schoole: So shall thy payse be great,  
and thy profit greater.

Of

*A Schoole of good Manners.*

6. Of Manners at the Table.

**A**t the Table thou must shew a cheareful and modest countenance, neither is it fitt for thee to vse prating there, nor to speake much in the company of thy betters, vntil thou be asked questions, or some matters of importance necessarie to be vttered, lyeth in thy minde and not that, if before or after it might as well or better be by thee vttered.

Before thou sit downe, see that thy face & hands be cleane washed, & thy nayles pared, so as no foulness be seene left, for that would be holden for a slouenly part.

When thou hast wiped them, cast off all pensiuenes and grieve before thou sit downe: for thou must not at the Table shew a heauie countenance, nor make others sadde and heauie.

If thou be to say Grace, set thy Face in a modest order, and holding thy Handes vp deuoutly, then fastning thine eyes mannerly on the worthiest Person at the Table, bow thy knee, and begin to say distinctly & plainly: if some other say Grace, stand thou with like modestie and deuotion.

Place not thy selfe too high, but first giue  
all

*A Schoole of good Manners.*

all thine Cloers leaue to sit downe : If for thy birth, or some especiall friendship, the chiefe of the company offer to place thee a-boue, refuse it humbly once or twice : but if they still force thee, refuse it not obstinately.

When thou art set, hold both thy Hands on the Table, not ioyned together, nor on the table Napkin, but on each side of the Trencher : But lay not thy Handes on thy lappe, nor in thy bosome.

Leane not with thine Elbowes vpon the table, for that is onely lawfull for old feeble persons: Notwithstanding some Courtiers vse it, iudging all that they doe is to be tolerated.

Take heede that thou trouble none of them that sit next thee with thine Elbowes, nor those on the other side the table with thy feete.

To sit rocking on thy Stoole is foolish wantonnes, and too vnseemely for children : or to sit hitching from one side of the Stoole to another is a most slovenly part : But sitte thou as vp-right and still with thy body as thou canst.

If thou haue a Table-napkin, lay it on thy Lappe or hange it on thine Arme, or as some  
some

*A Schoole of good Manners.*

Some will haue it on the left shoulder : and wipe thy fingers therewith when they are fowle, and not on thy cloathes, noꝛ on the tablecloth.

It becommeth thee not to be couered on thy head, sitting at table with thy Parents oꝛ men of account, vnlesse they commaund thee to put on thy Cap oꝛ Hat.

Some vse to haue their children stand at their meate at the tables ende, and not there to abide all dinner oꝛ supper, but hauing eaten somewhat, to take away their Trenchers & Napkins, and so making a curtesie, looking towards the worthiest of the compaignie, to goe their way, and then to waite at the Table.

Others haue their Children sit vntill the meate be taken away, and when Fruite is brought in, then they rise and waite. Let Children each way be diligent to please their Parents, and euery way carefull to vse good manners.

Breake not thy bread at the table, neither pare it about, noꝛ feele it thrusting with thy hands, but cut it crust and crumme together, a peece and away.

Folke in old time did at all their meales, vse to eat bread with very great reuerence,



*A Schoole of good Manners.*

as a sacred thing: therevpon grew a custome to kisse the bread when one had let a peece of it fall. And surely it is to be receiued with great reuerence, and thanksgiuing to God; for God giueth it force to nourish & sustaine our life.

To begin the meale with drinke, is a fashion of Drunkardes, which drinke for custome and not for thirst: and that custome is both vnholosome and vnseemely.

It is also both vnhealthy and vnmannerly, to drinke presently after eating of Pottage or Milke.

It is neither healthy nor seemely for a Childe to drinke aboue twise or thrise at a meale. And when thou drinkest, guzzle not greedily, but let it goe downe softly & quietly, not pouring like a gutter.

Wine and strong drinkes are both hurtfull for the health and memories of children, and a discredite for them that vse it. Wine and strong drinkes are fittest for old age, which is cold. Let Children drinke small drinke, or smal Wine mingled with Water; and that not too much of it, for their blood will soone be inflamed, and they in danger to surfet; besides the weakening of their braine, and spoyle of their wits.

*See*



*A Schoole of good Manners.*

See here what profits they reape that are delighted in Wine & strong Drinke: their Teeth soone waxe yallow and hoarie, their Cheekes puffing hang flabbing, their Eyes staring and ill fauoured, their Wittes and Memorie quite dulled, their Body subiect to the Palsie, Droopie, Goute, and infinite other diseases: their Bodies drowlie & vnapt to all goodnesse; they waxe old in young age, and are in danger of destroying both body and soule euerlastingly.

Swallow downe that which is in thy mouth befoze thou drinke, and befoze thou put also the cup to thy mouth, wipe the same well with thy Table-napkin: and after thou hast done, the like.

It is an vnmannerly part to looke aside, or backward, when thou drinkest.

Thanke him gently that drinketh to thee, and make semblance to pledge him, setting the cup to thy mouth, and making as though thou didst drinke, though thou drinke little or nothing.

But if any be so rude and voyde of good manners, that he would force thee to pledge him more then is necessarie, refuse it modestly, desiring him to pardon thee.

In drinking, let thy Drinke goe downe  
leisurely

*A Schoole of good Manners.*

leisurely and easily, not gulping it in, or swallowing it greedily like a brute beast.

When thou eatest Potage, thou mayest not bite thy Bread, and so put it in, neyther wying it a peeces in with thy hands, for that is clownish : but cut it on thy Trencher in small morsels, and then put it into thy Pot-tenger. And beware thou sup not thy Potage, but eat it leisurely with a spoone, without taking it into thy Mouth greedily, forcibly drawing thy breath with it, as some Clownes do vse, sounding at the receipt of euery spoonefull Slurrop. Beware also that thou spill no potage nor sauce, either on the table-cloth, or on thy clothes.

Some there be, that can scarce abide, till they be set at the Table, but they will fall to their meate like greedy Wolves, or Cormorants : but bee not thou too hastie, though it be among thy equals : for so thou mayest be noted of arrogancie and immodestie : and by putting a Morsell too hott in thy Mouth, thou mayest be driuen quickly to buyde out the same againe : than the which, nothing can bee more Slouely, and make thee more laughed to scoorne.

A Child must stay awhile, before hee begin to eate, though he be hungry, that hee

D

may

*A Schoole of good Manners.*

may learne to moderate his affections: therefore Socrates, when he was olde, would not drinke as soone as his cup was filled, although he was very thirstie. If a Childe sit at table with his betters he must be the last that shall put his hand in the dish, and scant do that vnlesse hee be bidden: but must be contented with that is giuen him.

A Child must not vse dipping his hand in the sauce: but if he be willed to vse sauce with his Peate, let him take the Peate on his knifes poynnt, & dip it therein. To turne the dish, & choose where to cut, is a lickerish and unmannerly part: but cut on that part next thee, how euer it fall, leauing the daintiest morsels alwayes for thy betters.

Thou must neither lick nor pick the meat, nor licke the Sugar from about the platters side. Beware thou offer not to eate of any dish whereof thy betters haue not first eaten. Much lesse mayest thou presume to touch those dishes first, which should be last.

Whensoever thy betters shall offer thee any meate, reach out thy trencher and take it: but remember that presently thou bow thy body reuerently to him that gaue it thee.

If a daintie peece of meate be offred thee, make a reuerend shew of refusall, as if thou hadst

*A Schoole of good Manners.*

hadst rather that the partie should keepe it to himselfe : but if thou be earnestly willed to take it, receiue it with like modestie as is aforesayd : and of such a daintie peece giue alwaies part to him next thee, or two or three by thee, if the portion will extend so largely.

That which being offered, thou canst not receiue conueniently, according to manners with thy fingers, receiue the same with thy trencher or plate.

If a peece of pie or of tart, be offered thee, receiue that on thy plate or trencher, and not with thy fingers.

If Custard, or such like meate be offered thee, receiue it on thy plate or trencher, and wiping the spoone (wherewith it was deliuered thee) with thy Table napkin, delyuer it againe with humble bowing of thy body to him that gaue it thee, if he be thy superior.

If thou seest one cutting meate that thou likest, it is ill manners for thee to offer thy trencher before he make any offer thereof to thee : for thou shouldest so be iudged a lickorish greedy gut.

When thou receiuest any thing at the Table with thy Hande, lay holde of it with no more but thy thumbe, and two foresingers, the hinder Fingers beeing bowed in man-



*A Schoole of good Manners.*

nerly.

In eating, thou must put thy morsels of Bread and Meate being cutte, leysurely and modestly into thy Mouth with the Thumbe and Forefinger of thy Left Hand, the other three fingers being bowed in, one beneath the other.

If one offer thee meate that thou louest not, or goeth against thy stomacke, denie it not churlishly as Clitipho answered his mother, saying, I will none of it: but giue him thanks shamefastly. If hee still offer it, say, Pardon mee Sir, I loue it not: or, it is not good for mee.

Let Children also learne how to Carue meate: for there is one maner of caruing the Legge of flesh, another of the Shoulder, another of the Breast. &c. One manner of Cutting by a Capon, another of a Fesant, another of a Partridge, another of a Ducke, another of a Conny. &c. Al which must be learned by dayly experience.

Beware that in cutting thy meate at the Table, thou handle or touch no part of the meate, more then thou cuttest for thy selfe. For auoyding of which euill, the Italians and Germanes vse little Forkes of siluer or Steele with their Knives, in cutting meate.



*A Schoole of good Manners.*

It is a most flouently thing to offer to  
gnaw any Bread or Meate at the table. And  
as euill is it to offer to another that, which  
thou hast already halfe eaten.

To bite Meate or Bread, and then to dip it  
in the Sawce, is very clownish: and as vn-  
mannerly to take any thing chewed, out of  
thy mouth, and lay it on thy Trencher.

To take by againe to eate the fragments  
from thy Trencher, is no good manners.

Throw not downe the Bones to file the  
House, or make Dogges sight: nor lay them  
on the Cloath; but put them on a Tloydre, or  
on a corner of thy Trencher.

Picke not the meate out of an Egge with  
thy Fingers, nor licke it with thy Tongue.

Let no Grease hang about thy Lips, but  
keepe thy mouth cleane w<sup>th</sup> thy table napkin.

To gnaw Bones, is dog-like: but to picke  
the meat off with thy knife, is good maners.

Thou must take Salt with thy Knife out  
of the Salt-seller, not with thy fingers: if it  
be too farre off, desire some others helpe.

To licke thy Dish or trencher whereon any  
sweete thing hath bin, is rather the property  
of a Cat, then of a well nurtured Child.

Cut thy Meate in prettie morsels, and to  
euery morsell of meat, eate a morsell of bread:

*A Schoole of good Manners.*

that is both holosome and good manners.

Some Rauenously deuour their meate, rather then eate it, as if they should neuer againe come to meate : but these rather steale their meate, then receiue it thankfully.

Some thrust so much into their mouthes at once, that their cheeks swell like bagpipes. Other open their Throates so wide, that they smacke like Hogges : some blow at the nose. All which, are beastly fashions.

To drinke or speake when thy mouth is full, is not onely slovenly, but dangerous.

Some eate and Drinke all the while they sit at the table, glutton-like. Others scratch their heades, picke their Nose and Eares, or play some apish toyes with their handes, or shake their heades, or wincke, or looke awry with their Eyes, or play with their Knife, or cough, or spitte : but all these are signes of clownish fooles.

Though Children be not permitted to talke at the table (in presence of their betters) yet they may marke the wise and pleasaunt discourses of other : And if they be asked any question, they must haue a regard to answer discreetly, yet chearefully. And if they be willed to discourse of any thing, they must not be too bashfull, as they may not be too  
law:

lawcie.

It is not good manners to sit at the table, looking heauie and sad, but to shew a light-some and chearefull countenance, is requisite and commendable.

There be some so blockish, that sitting at the Table, they marke nothing what is done or sayd: Nay, if a man speake to them, they are as it were halfe a sleepe, and can scarce tel what they eate. These are rather lyke senselesse stones then like men. But a heedfull chylde may get much profite, as well by marking the wise sayinges of others, as by observing the manners of those that best behaue themselues at the table.

It is no good manners to gaze about the table, marking what euery one eateth, neyther mayest thou looke long vpon any that sit at the table, or that standeth by: and it is lesse good manners to looke a squint still vpon any that is beside thee.

It is a dishonest part to report abroad whatsoeuer hath been spoken at the table in secrecie, or as one friend may vtter to another things which he would not haue published.

A Childe sitting at Table with onely his equals, may talke: but let his talke be seasoned with modestie and wisdom. But if

*A Schoole of good Manners.*

he sit with those that be farre his superiours, he must not talke at all, except it bee that a question be asked him.

When merry talke is vsed of his superiours, hee may not laugh alowde, but must smile a little, modestly.

If any his superiours chaunce to vtter any speeches of ribawdrie, hee may in no wise laugh thereat, but must make semblaunce, as though he heard them not.

Silence is counted a vertue in Women, and much more seemely is it in Children.

Beware thou answere not, befoze hee that speaketh to thee, haue ended his speech: for so shalt thou be but mocked.

Salomon the wise, accounted it foolishnes to answere, befoze the tale were heard: and it were necessarie to pause a little after the question.

If thou vnderstand not wel what he spake, and he expect an answere, pray him to beare with thee, and tell him the cause.

When thou vnderstandest his demaunde, answere discretly, bziely, and cheerefully.

Thou mayest not there speake any thing against a mans credit or good name, nor to renew his grieve.

Thou mayst not dispraise any victuals set befoze



*A Schoole of good Manners.*

before thee: but those thou louest, feede on modestly & thankfully, leauing the other.

If any at the Table behaue himselfe vn- decently, seeme thou rather not to see, then to mocke him.

Be not thou readie to finde fault with others follies, but indeauour to be thy selfe vnreprooueable; immitating those that best behaue themselues.

It were not good for Childzen to sit ouerlong at the Table: for that both hindereth health, and dulleth the wittes. But Childzen must obey their Parents willes.

Those that would suffer children to be pinched with hunger, are mercilesse: and they that would haue them to eate & drinke vntill they be ready to burst, are lesse their friends.

Childzen should be fed, and not crammed: for some thinke that they are neuer full, vnlesse the belly be thrust so full, that they be like to burst: but a measure should be learned from the infancie.

If the Banquet be so long that thou canst not well sit it out, arise, take away thy Trencher and Scraps with thy Napkin, making obeysance toward him that seemeth the worthiest in the company, and come and waite by the Table mannerly.

In



*A Schoole of good Manners.*

In taking off, or setting on any Dish to the Table, beware thou spill no Broth nor such like, vpon any bodys cloathes.

In reaching or taking any thing, vse thy right hand, and not thy left.

If thou wilt snuffe the Candle, take it from the Table: and being snufft, tread out the snuffe plucked off quickly, least the smell thereof offend any body.

The manner of boyding the Table, like as also of furnishing the same, and of spreading the cloth, is sundry wayes vsed, according to the dignitie of persons that are to eate: for the seruice of Princes is of one sort, that of great Lords is of another sort, of Worshipfull persons is otherwise: all which fashions are farre aboue this subiect, which is but a short instruction for certayne obseruations to be marked of the ruder sort: Yet forasmuch as some Gentlemen, & other, will haue their Children to take away the Table commonly after meate, I thinke it not amisse to speak a few wordes of the manner how to take away the Table.

When thou therefore art appoynted by thy parents or betters, to that function, looke that in taking off the dishes, thou take them off in the same order that they were serued to  
the

*A Schoole of good Manners.*

the table, the grossest meates (which were first serued) being first taken away, and the daintiest (that were last serued) take last away: And in taking away the dishes, be ware that thou spill no Broth nor Sawce on the table-cloth, or on the cloths of any that sit at table. And if thou be willed to fill any Wine or Beere to the Table, fill not the cup too full, least thou spill in deliuering it.

If thou be appoynted to voyde the Table, see that the Salt be first couered: take away the Cups, and the meate in order, if any be left: then the Fruite dishes, afterwarde the Cheese: then set the voyder on the table, and take away euery mans Napkin: then with the Trencher-knife put the Trenchers and fragments into the voyder, remoouing therewith the loaues of bread behind the salt. After that thou haue auoyded all the residue into the voyder, take with a napkin (which thou must haue ready on thy left arme) the loaues of Bread, and put them in the Voyder, then lay thy Trencher-knife vpon the Voyder, & taking vp the Salt with the Napkin, hold it by the side of the Voyder, casting the Napkin ouer the voyder, & holding the other side of the Voyder therewith: so take Voyder and all away, making humble obeyesance.

*And*

*A Schoole of good Manners.*

And if the order of the house, or persons estate so require, take away first the Napder with a Napkin, and then come againe, and with a Napkin take away the Salt on the Trencher-knife. This done, when thou seest thy Parents at leasure, neither eating, drinking, nor talking, be ready (making an humble obeysance) to say Grace.

If thy Parents please to wash after meat, lay the Towell on the Table, and set on the Basen and Ewer before saying Grace; and after Grace, minister Water: which being done, take away the Ewer and Napder: then folding by the sides and endes of the Cloth, draw it to the lower end of the Table, and so take it away, making humble obeysance.

7. Of behauiour in the Chamber.

When thou comdest into thy Chamber at Euening, remember that thou art now going to bed, which is a figure of thy Graue; and that sleepe is an image of death: call to minde therefore, how thou hast spent the day past: examine thy conscience whether thou hast committed any euill thing: if thou haue, cry God heartily mercie therefore, and pray

*A Schoole of good Manners.*

pray him for Christs sake to forgive thee.

That doone, looke ouer heedfully once or twice that which thou hast to repeate next morning. Afterward, kneeling on thy knees deuoutly, pray that God would lighten thine vnderstanding with his holy spirite, which may leade thee into all truth: that he would protect thee & keepe thee from all euill both of soule and body. Pray also for all in authoritie, for thy friends, and for all whom God would haue prayed for: and concluding with the Lords prayer, commit thy selfe into the hands of God almightie.

In putting off, or putting on thy clothes. beware that thou vncouer not any part of thee which Nature would haue hidde.

In lying with another, touch him not, nor be any way troublesome vnto him.

Make no noise shouting, nor foolish laughter in the Chamber, but remember, that euen there where thou thinkest thy selfe most priuate, god almighty beholdeth al thy doings: to whom thou owest more dutie and reuerence, then to all the men in the world.

Be cleanly & neat in thy Chamber, auoyding all fluttishnes.

In the morning when thou risest, call to thy remembrance also, how thou art to enter

*A Schoole of good Manners.*

And if the order of the house, or persons estate so require, take away first the Napder with a Napkin, and then come againe, and with a Napkin take away the Salt on the Trencher-knife. This done, when thou seest thy Parents at leasure, neither eating, drinking, nor talking, be ready (making an humble obeysance) to say Grace.

If thy Parents please to wash after meat, lay the Towell on the Table, and set on the Bason and Cwer before saying Grace; and after Grace, minister Water: which being done, take away the Cwer and Napder: then folding by the sides and endes of the Cloth, draw it to the lower end of the Table, and so take it away, making humble obeysance.

7. Of behaviour in the Chamber.

When thou comest into thy Chamber at Evening, remember that thou art now going to bed, which is a figure of thy Graue; and that sleepe is an image of death: call to minde therefore, how thou hast spent the day past: examine thy conscience whether thou hast committed any euill thing: if thou haue, cry God heartily mercie therefore, and  
pray



*A Schoole of good Manners.*

pray him for Christs sake to forgive thee.

That doone, looke ouer heedfully once or twice that which thou hast to repeate next morning. Afterward, kneeling on thy knees deuoutly, pray that God would lighten thine vnderstanding with his holy spirite, which may leade thee into all truth: that he would protect thee & keepe thee from all euill both of soule and body. Pray also for all in authoritie, for thy friends, and for all whom God would haue prayed for: and concluding with the Lords prayer, commit thy selfe into the hands of God almightie.

In putting off, or putting on thy clothes. beware that thou vncouer not any part of thee which Nature would haue hidden.

In lying with another, touch him not, nor be any way troublesome vnto him.

Make no noise shouting, nor foolish laughter in the Chamber, but remember, that euen there where thou thinkest thy selfe most priuate, god almighty beholdeth al thy doings: to whom thou owest more dutie and reuerence, then to all the men in the world.

Be cleanly & neat in thy Chamber, auoyding all fluttishnes.

In the morning when thou risest, call to thy remembrance also, how thou art to enter

*A Schoole of good Manners.*

ter into the course of that day, as into a long and dangerous iourney: for the Diuell will be ready to assault thee diuers wayes, the examples of the wicked to allure thee, the lustes of the flesh to entice thee to euill and all these are enemies to the true happinesse of thy soule and body: besides many mischaunces that may befall thee. Pray therefore earnestly vnto God to safe-conduct, guide, and defend thee, so shalt thou be safe vnder his shield. And remember in the day, to vse as occasion shall serue, the manners befoze in this Treatise spoken of.

Now the Lord of life, the Authoz of all goodnes, graunt thee grace to walke in true godlinesse & good manners, that thou mayest grow to be a perfect man in Christ Iesus.

8. Of manners at Play.

PLAY is to be vsed for sport at some times, and for to refresh the spirites, and make the body more healthy and actiue: it is not to be vsed as an occupation.

It is sayd, that the naturall disposition of a Child is most easily to be scene in play, whe.

*A Schoole of good Manners.*

Whether he be giuen to pride, lying, anger, strife, selfe-will, receipt, or what other vertue, or vice.

Be thou therefore in play gentle, pleasant, iust, and friendly, remembzing that thou playest to exercise thy body, and delight thy minde: and by contention and wrangling, thou shouldest distemper thy body, and disquiet thy minde.

Play not for great wagers, but for friendly familiaritie. Striue not so much for the Wager, as to win victorie: yet rather then thou shouldest seeme contentious, yeeld ouer the victorie to the vanquished, & flie all falsehood and fraud.

Be not contentious in playing, but rather suffer wrong: and answer the wrong with some merry iest, according to his desert.

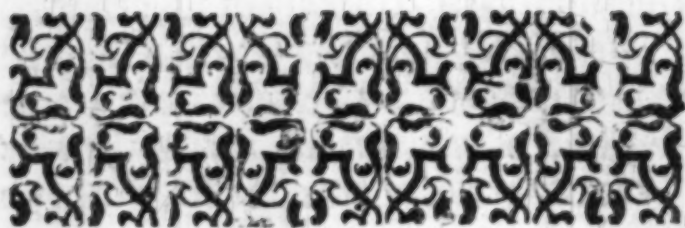
Set not thy minde on play, but study how thou mayest become vertuous and learned. And haue alwayes in thy minde that, as a Tree is nourished and made fruitfull by necessarie and temperate moisture, but becometh rotten and dead by continuall and immoderate wetnesse: so, though a little sport and pleasure vsed sometimes, doth quicken the vnderstanding, & is healthy for the body: yet to wallow alwayes in voluptuousnesse  
and

*A Schoole of good Manners.*

and idlenesse or play, drowneeth the vnderstanding in sencelesse securitie, and depriueth the reasonable soule of that spirituall comfort which should nourish and delight the same: and mozeouer it maketh the bodie vnapt to all good exercises.

Continue not long at play: but be careful to goe home, or about thy appointed busines in due season.

Prayers.



# A Prayer for Morning and Euening.

*A Prayer for Children, to vse in the Morning.*

O Lord God, most holy, most high, mightie, and glorious: that by thine vnspeakable wisdom and omnipotencie hast made all things, and placed them in their beeinges; and which gouernest all thy creatures according to thy good pleasure. Looke mercifully I beseech thee on mee, that am the worke of thine owne handes. And as it hath pleased thee of thy great louing kindnes to keepe, saue, and defend mee from the manifold dangers of this night past: for the which I yeeld vnto thine excellent Maiestie, all due, humble, and heartie thanks: so let it bee thy good pleasure, to keepe and defende mee this day and euermore, from all euilles both of soule and body. Bee thou my protector, my guide, and my soueraigne Lord and

E

Gouer.



*A Schoole of good Manners.*

Gouernor. Graunt O Lord, that as the night of darknes is now past, and the cleare day-light doth appeare; so I may by thy gracious assistance learne to cast off all darknes of wickednes, error, and ignorance, and haue my Soule and vnderstanding more and more lightned with true faith, wisdom, and godly knowledge. Let thy holy spirit bee my instructer and chiefe teacher: which is able to lead me into all truth. Make me, deare Father, apt to conceiue and diligent to practise, whatsoeuer good and veruious documentes shall be taught mee by my Parents, Schoolemaisters, or wise Elders. Keepe stubburnesse and disobedience farre from me: but make me delighted in that which is good, that I may with all patience and dutifulnesse be ready to incline my heart to all wise & godly precepts.

And forasmuch, as both naturall dutie bindeth mee to bee mindfull of the weale and prosperitie of the Prince and

Ma-

*A Schoole of good Manners.*

Magistrates, vnder whose protection I liue in safetie, as also for my Parents, & Friends, whom thou hast giuen to be the authors of my life, nourishment, and maintenaunce: and for that also Christian charitie bindeth me, to be carefull of the good of all Christians in generall; yea, and to pray, that still more may dayly be added to the Church; I therefore for them all, euen as for my selfe, doe beseech thee to extend forth thine abundant mercies to euery one in his place, that they may liue and die to thy glory, and their owne saluation: concluding with that holy and perfect Praier which thine only sonne Christ Iesus hath taught vs, saying. *Our Father, &c.*

*A Prayer to be said of Children at Evening before they go to bed.*

O Lord God, our most gracious heauenly Father, I most humbly thanke thee for thine vnspeakable mercies and  
E 2.                      bountie

*A Schoole of good Manners.*

bountie shewed mee at all times hitherto, and namely for keeping mee this day past in thy fatherly protection, defending mee from all euilles, and bestowing on mee comfortes necessarie both for my soule and body. O Lord, now that the darke night is come, which is a signe of horror, death, and woe; and that I am to lie and sleepe on my bedde, which is an image of the Graue wherein my body after this life is like to rest; Let thy holy spirit so garde, protect, direct, and comfort mee, that neither terrours of Conscience, assaules of Sathan, suggestions to Sinne, fleshly Concupiscence, idle Slothfulnesse, nor fearefull Dreames, may trouble mee; but that sleeping and waking, my Soule, Minde, and Spirit, may wholly bee meditating on thy preceptes, and may still waite to attend to doe thy will: that I may learne to die vnto sinne, and liue vnto righteousness; and my rising in the morning, may put mee in hope of the rising to everlasting

*A Schoole of good Manners.*

lasting life. Graunt this to mee, and to  
all thy Church, for Christes sake. In  
whose name, &c.

*Two other Prayers for Morning and  
Euening: made by a zealous and  
learned Minister of  
Gods word.*

*Morning Prayer.*

*Watch and pray, least yee enter into  
temptation. Mat. 26. 41.*

**O** Most mightie God our Heauenly  
and mercifull Father, we most wret-  
ched Sinners, humbly confesse vnto  
thy Maiestie, that all good thinges wee  
haue, doe come from thy onely mercie;  
that wee are most vnwoorthy of them,  
and yet altogether vnable hartily to pray  
for the continuance thereof, yet seeing  
thy deare Sonne Iesus Christ hath  
commaunded vs in his name, to pray,  
and that with assurance to speed, and to

*A Schoole of good Manners.*

be heard: wee beseech thee for his sake,  
to prepare our hearts by thy holy spirit,  
to put out of our mindes all worldly  
things and vaine fantasies, and to stirre  
vs yp earnestly to consider what great  
need we haue of thy continuall helpe  
both in our soules and bodyes. O Lord  
we haue through our manifold sinnes,  
deserued thy wrath, and eternall dam-  
nation of body and soule, yet by the  
vertue of the great sufferinges of Iesus  
Christ, and the shedding of his pretious  
blood, forgiue and wash away all our  
offences: We are vnworthy of thy fa-  
uour, either in this life, or in the life to  
come; yet through his holinesse receiue  
vs vnto mercie, and make vs heires of  
thy blessed Kingdome, and so increase  
in our heartes euery day vntaigned re-  
pentance for our former wickednesse,  
in that we haue neither worshipped thy  
Maiestie, nor liued towardes others ac-  
cording to thy worde. Strengthen our  
Fayth (O Lord) in Iesus Christ, for the  
for-



*A Schoole of good Manners.*

forgiuenesse of our sinnes, and for thy tender mercie sake, powre into our heartes the grace of thy holy Spirit, which may stirre vp in vs a more heartie loue vnto thee, and thy blessed word, that by it wee may learne to worshippe thee aright, and to liue faythfully and truely towards all men in our callings, struiuing continually against all sinne, chiefly in our selues, and then also in others; so that whensoever it shall please thee to call any of vs out of this short and sinfull life, wee may willingly deliuer vp our soules into thy blessed Kingdome, and may come with ioy (as louing Children) to thee our heavenly and mercifull Father. O Lord make vs thankfull for all thy corrections, giuing vs grace by them to feare thee more carefully, and to sorrow for our sinnes more heartily. Make vs also thankfull for all thy benefites, namely for the sweete sleepe and quiet rest whereby thou hast this night refreshed vs, we beseech thee now

*A Schoole of good Manners.*

in like manner (O gracious God) for Christs sake, to receiue vs this day into thy blessed keeping : preserue vs from all perils and dangers, from sinne, from the wicked cares of this life, and the vaine desires of the flesh, shining into our heartes by the grace of thy holy spirit, and the true knowledge of Iesus Christ, the true light of the world ; that we may guide all our thoughts, words, and deedes, according to the same, and walke painefully and truly in our callings, to the glorie of thy blessed name, the good example of all others, and the great assurance of our owne saluation, through thy deare Sonne Iesus Christ our onely Sauour : in whole name we pray for these and all other graces, as he hath taught vs saying ; *Our Father which*  
¶

*Euening*

*A Schoole of good Manners.*

**Euening Prayer.**

*The Lord is nigh vnto all them which call  
vpon him, euen vnto all such as call vpon  
him faithfully. Psal. 145. 18.*

**W**EE most humbly beseech thee, O  
Gracious GOD and Heauenly  
Father, euen for thy deare Sonne Iesus  
Christes sake, to pardon and forgiue vs  
all our sinnes, in thought, worde, and  
deede, committed against thy holy  
Lawes and Commandementes, to turne  
away from vs graciously al those plagues  
which we most iustly haue deserued  
for them, both in this life, and in the  
life to come, working in our heartes  
euery day by the Holy Spirit, more true  
and vnfained sorrow for them, with  
greater care euer hereafter to knowe  
thy blessed will reuealed in thy worde,  
and to order all our opinions and doo-  
inges according to the same: and so  
much the rather, O Lord, because of  
thy manifold blessings whereby thou  
doest dayly mooue vs herevnto, for the  
which

*A Schoole of good Manners.*

which (O heavenly Father) make vs more heartily thankfull, especially for our Creation at the first after thy owne holinesse and righteousnesse : for our Redemption by Iesus Christ when wee were vtterly lost, for that knowledge of our Saviour, which by the preaching of thy blessed Ghospell through thy holy Spirit thou hast wrought in our heartes; for true Repentance, for Fayth, Hope, & Loue; for watchfulnesse in our doings, and all other giftes of thy Grace, pertaining to our saluation : all which Graces (O Lord) are very weake in vs, because of the great wickednesse of our heartes striuing against thy holy Spirit, so as in thy wrath thou mightest iustly forsake vs vtterly : yet (O Lord) let it bee thy Gracious pleasure to increase them in our heartes euery day, even so long as wee liue in this world, as of thy goodness thou hast begun, that thereby the assurance of our Saluation may be more certainly sealed vp vnto our owne  
con-

*A Schoole of good Manners.*

conscience, that so wee may also learne to be more truly thankfull vnto thy Maiestie, for the benefites of this life: namely, that thou hast hitherto euer since wee were borne, giuen vs these things that were needfull for our bodies; as Health, Food, Apparrell, & such like: that thou hast kept vs from many Dangers, comforted vs in all our Troubles, & strengthened vs in all our weaknesse, and giuen vs grace this day to labour saythfully and truly in our callings; hauing brought vs safely past all the dangers thereof, vnto this present hower. O Lord forgiue vs the sinnes of this day, & of our whole life, & specially our great vnthankfulnessse for these thy manifold blessings, and in Iesus Christ thy deare Son, continue them towards vs euer hereafter both in soules and bodies; and specially this night receiue vs into thy blessed keeping: preserue vs from all dangers, from sinne, from all vngodly Dreames and Fancies; graunting



*A Schoole of good Manners.*

ting vnto vs comfortable rest, so as wee may be the better strengthened to serue thee faythfully in our calling, & giuing vs grace alwayes both sleeping and waking, to be readie when thou shalt call vs out of this miserable worlde. Last of all, because thou hast commaunded vs to pray for others also, wee beseech thee good Lord, be mercifull to all Nations, specially to those Churches, where the Gospell is truly preached, continue thy mercie towards this Realme, preserve our King, blesse his Counsaile, and all in authoritie with necessarie graces, increase the number of faythfull Preachers, strengthen the Godly, lighten the ignorant, conuert the wicked, bee mercifull to all Schooles and places of Learning, to all our Friendes and Kinsfolkes, and others afflicted in body or in soule, graunting to euery one of them, as to our selues, those necessarie graces which thou knowest to be needfull for euery one of vs in our seuerall estates and callings,

*A Schoole of good Manners.*

linges, to the glory of thy name, and the better assuraunce of our saluation, through Christ Iesus : in whose name wee aske of thy Maiestie, as hee hath taught vs. Our Father, &c.

## Graces before and after Meate.

*A Grace or Prayer before Meate.*

**O** Lord God Almighty and Father most mercifull, which giuest all good things, and blessest all that is blessed : blesse vs wee beseech thee, and all thy good benefites ordained by thee to our comfort. Giue vs grace thankefully to receiue them, moderately to vse them, & to be bettered by inioying of them. Vouchsafe also to saue, prosper, and preserve thy Church vniuersall, our King, and this Realme : and send vs true peace both of conscience and of bodily state, and a right vnitie in Religion, through Iesus Christ our Lord and sauiour. Amen.

*A Schoole of good Manners.*

A Grace or thanks-giuing after meate.

**W**E yeeld thee most humble and hearty thanks, O God of all graces, and Father most fauourable, for this our good refreshing, and all other thy infinite bounties bestowed most mercifully on vs. Feed vs also we pray thee, with the food of thy holy spirit, that we may dayly grow stronger and stronger in true sayth, godlinesse and vertue. Touchsafe also to saue, prosper, and preserve thy Church vniuersall, our King, and this Realme, and send vs true peace both of conscience and of bodily state, and a right unity in religion, through Iesus Christ our Lord. Amen.

*Euery creature of God is made holy vnto vs  
by his word and prayer. 1. Ti. 4. 5.*

A Prayer before Meate.

**W**E most humbly beseech thee, O Heauenly Father, to forgive vs all our sinnes, and to blesse vs and these thy good giftes which we receiue from thee, through Iesus Christ.

A Prayer or Grace, after Meate.

**O** Lord we beseech thee to make vs thankful for these and all other thy benefites  
be.

*A Schoole of good Manners.*

bestowed vpon vs miserable sinners, but specially for thy holy word, and our redemption by Iesus Christ. Amen.

Grace before Meate.

**O** bountifull God, vouchsafe we beseech thee, to looke vpon our wantes, and giue vs at this time those things which may be to our comfort: sanctifie these thy giiftes, that our bodies being replenished, we may be thankfull, and enioy at thy mercifull hands the bread of eternall life, to the reliefe of our poore soules, through Iesus Christ our lord. Amen.

Grace after Meate.

**W**E thanke thee most bountifull Lord, for this thy fatherly feeding our hungry bodies: so vouchsafe to feede our silly Soules with the bread of eternall life, that after this life ended, we may ascende where Christ is gone before vs. Amen.

Grace before Dinner or Supper.

**L**ord Iesus, sauour of mankind,  
with Publicans that late at meate,  
These Creatures by thy grace assigned,  
vouchsafe we may so drinke and eate,  
As thou that sittest in glorious seate,

De

*A Schoole of good Manners.*

Of endles blisse, mayst prayled be:  
Graunt this O God. Amen say we.  
God saue his Church, our King and realme,  
God send vs peace in Christ, Amen.

Grace after Dinner or Supper.

**E**Ternall thanks with heart and voyce,  
to thee O Lord we render,  
Of sundry meates which sendest choyle,  
our state thou doest so tender:  
From this time for ward giue vs grace,  
in prayles to perseuer,  
And thanke thee for thy benefites,  
at this time, and for euer. Amen.

A brieue Prayer, in place of  
a Conclusion.

**L**Et thy mightie Hand and out-stretched  
Arme O Lord, be still our defence: thy  
mercie and louing kindnesse in Iesus Christ  
thy deare Sonne, our saluation: thy true and  
holy Word, our instruction: thy Grace and  
holy Spirit our comfort and consolation,  
vnto the end, and in the end. So be it.

O Lord increase our Fayth.  
Amen.

FINIS.



